Expelling Jinn From Your Home

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بسم الله الرحمن الرحيم

Introduction

By Al Firdous Ltd.

This book will help you to overcome all your worries, and begin a new chapter in your life. Then you will be free to think clearly, act decisively and feel at peace with yourself and others. Just read through the book and listen to the CD, following the instructions carefully, for three or six weeks in total.

The Jinn are not very strong, they only take a grip when you show weakness in faith or religious duties, once you take command of your faith, and follow it properly, they can never affect you.

May Almighty Allah, the Creator and sustainer of the Universe, guide you and protect you from harm, so that you find confidence and protection and become as good example to others.

Instructions for the use of the CD by Sheikh Wahid Baly.

1. Keeping one's prayers on time.
2. Do not listen to songs or music.
3. Make wudhu before going to sleep and read Ayat-ul-Kursi
4. Remembering Allah (Zhikr) in the morning and evening.
5. Listen to the CD (with this book) twice a day with head phones
6. Listen to Ayat-ul-Karsi once a day with head phones.

7. Read the Ruqiah heavily on water (blowing) to stop the Magic and drink it and pour it over you (At ghusl) every three days.
   Do not let the water that pours off you go down the sink/drain, but collect it and pour it on some plants.

Note:

1. The Ruqiah shar'iah which was referred to us in the book: 'How to protect yourself from Jinn and Shaytan' and the book: 'Sword against Black Magic and Evil Magicians'
2. If you have Jinn or Sihr, use the above prescription for 45 days.
3. If you think you have been affected by evil eye, use the prescription above for three weeks, and do the following additional steps.
   a) Put your hand on your head and read: (i) Surat-al-Fatihah read (ii) the last three surahs (Al-Mu'awwithat) (iii) Recite: "bismillah Arqeek, wallahu yashfeek, Min Kulli daa'in yutheek, wa Min Kulli nafsin aw 'ainin Haasidin Allahu yashfeek."

      بِسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنِ حَاسِدٍ بِاسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ.

      Read this Du'ah in the morning and evening of each day for three weeks.
   b) The same Ruqiah shar'iah should be read heavily (with a blowing action) on water. Then use some of the water to drink and the rest to wash (make Ghusl) with. Do this one day then rest the next, for a period of three weeks.

Al-Firdous

In the Name of Allah,
Most Gracious, Most Merciful

Verily, all praise is due to God, Allah the Almighty. We praise him and seek His guidance and forgiveness. And we seek refuge in Allah from the evil of ourselves and from the evil of our own actions. Whosoever Allah guides, none can misguide him. We bear witness that there is none worthy of worship except Allah, Alone, without any partners or associates. And we bear witness that Muhammad is His slave and messenger.

The best speech is the Qur'an, and the best guidance is that of Muhammad ﷺ; and the most evil thing is innovation in religion, for every innovation is going astray, and going astray leads to the Hellfire.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم

مُّسْلِمُونَ ﴿١٠٢﴾

﴾O you who believe! Fear Allah as He should be feared and die not except in a state of Islam﴿ [1]

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[1] Surat Al-Imran: Verse 102.

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا

زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ

وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

﴿O mankind! Fear Your Guardian Lord, Who created you from a single person, created, out of it, his mate, and from them twain scattered (like seeds) countless men and women;- fear Allah, through whom you demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you﴾[2]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلاً سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ

أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٧١﴾

﴿O you who believe! Fear Allah, and make your utterance straight forward: that He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the great victory﴾ [3]

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[2] Surat An-Nisaa: Verse 1.

[3] Surat Al-Ahzab: Verses 70-71.

In recent times, there have been increasing reports of strange incidents occurring in a range of settings, including private properties; houses suddenly set ablaze, and without any obvious cause; movement of furniture and household objects, and the disappearance of food and other items. There have also been cases of people who have had stones thrown at them; but worryingly, there was no trace of anyone who may have been the cause of all these troublesome events.

Such occurrences have not only been reported in Egypt, but also other countries; and now people have reached the conclusion that jinn and devils are the root cause of the problem.

In this booklet we shall examine some of the troubles, damage and harm that jinn and devils have caused people in the past, and continue to do so. We shall also examine the ways of protecting oneself from jinn, as well as the methods that may be used to repel them in cases of possession, etc. We ask Allah ﷻ to forgive us and protect us against all kinds of harm:

﴿إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾﴾

﴾I desire naught save reform so far as I am able, to the best of my power; and my success can only come from Allah, in Him I trust and unto Him I repent﴿ [4]

[4] Surat Hud: Verse 88.

The world of Jinn in the Qur'an and Sunnah

Belief in the Existence of Jinn:

Ahl As-Sunnah wal Jama'a believe that jinn exist, because Allah ﷻ has revealed a whole Surah in the Qur'an about them; indeed, the term 'jinn' and its derivatives have appeared in the Qur'an approximately fifty times[5]. The Prophet ﷺ has further confirmed the existence of jinn in many authentic Ahadeeth and stated that they embraced Islam. In light of this, whoever disputes the existence of the jinn would, in actual fact, be denying one of the principles of faith (i.e. the unseen), and would therefore be outside the fold of Islam.

Ibn Taymiyyah, may Allah have mercy on him, said: "All Muslim groups have agreed that jinn exist and that Allah ﷻ had sent Prophet Muhammad ﷺ to them as well. All the other groups of disbelievers also agree that they exist. As for

[5] See: "*Al-Mu'jam al-Mufahras Li Alfaadh al-Qur'an*", p.179-180.

the people of the Books, Jews and Christians, they have the same belief as Muslims; they believe in their existence, except for a few small groups who deny it, similar to some Muslim sects, such as Jahmiyyah and Mu'tazilah. The existence of jinn has been authentically confirmed by all Prophets and Messengers; all Muslims, polytheist Arabs, and disbelievers among the people of the Books have agreed that jinn exist."[6]

Modern Science and confirmation of Jinn:

In his book, "The World of Jinn and Angels", Dr. Abdur Razzaq Nawfal, may Allah have mercy on him, said: "There are some worlds which are unknown to man; they are not from the worlds that he could explore and reach by any means known to him, because he is unaccustomed to them, and among these are the worlds of jinn and Angels. Despite the level of sophistication of modern science, it fails to shed further light on such matters; whereas the Noble Qur'an, which was revealed over 1400 years ago, actually provides us with descriptions of these unseen worlds." [7]

The true explanation of the unseen comes from Islam. Like every other religion, Islam also claims to explain this realm of the unseen. In fact, the Islamic explanation of the jinn

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[6] Ibn Taymiyyah's "*Majmu' al-Fatwah*": (19/10 and 19/13).
[7] The World of Jinn and Angels,", p.9.

provides explanations for many of the supernatural incidents that take place in our modern age; indeed, without access to this knowledge, the Muslim would be unable to deal effectively with any problems that may be caused by jinn, nor would he be able to protect himself from their mischief.

There follows below some descriptions of the jinn (taken from the Qur'an and Sunnah), as well as information on their dwellings, food, etc.

The Creation of Jinn and their Physical Origin:
Jinn are created from fire.

Allah ﷻ says,

وَٱلْجَآنَّ خَلَقْنَـٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾

﴾and We created the Jinn before that from the smokeless flame of fire﴿ [8], and

وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

﴾and the Jinn he created from a smokeless flame of fire﴿[9],
and Ibliss said in the Qur'an,

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[8] Surat al-Hijr: Verse 27.
[9] Surat ar-Rahmaam: Verse 15.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى

مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ۝١٢

﴾Allah said: "What prevented Thee from bowing down when I commanded thee?" He said: "I am better than He: Thou Didst create me from fire, and Him from clay."﴿[10].

In light of the above mentioned verses, one may ask, "If the jinn are created from fire, then how is it possible for them to be burnt in Hell?" One may also wonder how it is possible for jinn to reside in human bodies.

Ibn 'Aqeel said: "You should know that Allah ﷻ has attributed devils and Jinn to fire just like He ﷻ has attributed human being to clay, mud and dust. This means that the human origin is from clay and not that he is of clay in reality, but he was made from clay; similarly, the jinn were originally created from fire, but in reality they are not of fire now, as indicated by the Prophet ﷺ: "Satan appeared to me when I was praying and I kept on throttling him until I felt the coolness of his spittle between my thumb and index finger."[11] So, if we assume that jinn are still made of burning fire, how is it possible for them to have cold saliva?"

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[10] Surat al-A'raaf: verse 12.

[11] This Hadith is transmitted by Imam Ahmed in his *Musnad*: 3/83, on the authority of Abu Saed al-Khudri and also in 1/413 on the authority of Ibn Mas'ud.

Another hadith of the Prophet ﷺ that confirms that jinn are not made of fire is: "Allah's enemy, Iblis, came with a flame of fire to put it in my face."[12] This indicates that if jinn had kept their origin of creation (i.e. fire), they would not need to use a flame of fire to burn others – rather it would have been sufficient for Iblis to use his hand or any other part of his body to burn human beings, since real fire burns people upon contact with the skin.

Al-Qadi Abu Bakr al-Baqillani said: "Although the jinn were originally created from fire, we cannot deny that Allah ﷻ can make their bodies bigger and change their characteristics from fire into other different shapes and forms, and Allah ﷻ knows best."[13]

The Jinn in the Arabic Language:

Ibn Abdul Barr said, "The Jinn, according to scholars of the language, are of different types:

1. Jinn living alone are known as *jinni*.
2. Jinn that live among mankind are called *aamir,* of which the plural is *Umaar* or *Awaamir*.
3. Jinn that antagonize young children - or young adults - are known as *arwaah*.

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[12] Sahih Muslim (542), and an-Nasa'i' (3/3), on the authority of Abu ad-Darda'.

[13] Ash-Shabli's "*Akaam al-Murjaan*": p.21-22 and as-Siyyuti's "*Lafdh al-Murjaan*": p.20.

4. Evil jinn that show hostility to human beings are called *shaytan* (in the singular) and *shayaateen* (in the plural).
5. If they harm human beings, they are called *Maarid*,
6. And if they cause intense harm and become strong as a result of this, they are called *ifreet*, of which the plural is *Afaareet*. And Allah knows best."[14]

Types of Jinn:

Abu Tha'labah al-Khushani ﷺ said: "The Messenger of Allah ﷺ said: 'The Jinn are of three types: the first type have wings and fly through the air; the second look like snakes and dogs; and the third type stop for a rest, and then resume their journey."[15]

Dwellings of Jinn:

Zaid Ibn Arqam ﷺ reported that the Prophet ﷺ said: "These toilets are frequented by the Jinn and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils." [16]

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[14] Ash-Shabli's "*Akaam al-Murjaan*": p.16 and as-Siyyuti's "*Lafdh al-Murjaan*": p.16-17.

[15] This is a Hadith Sahih, reported by Ibn Hibban: (6123), al-Hakim: 2/456, al-Baghawi in his "*Sharh as-Sunnah*": 12/195, at-Tahawi in his "*Mushkil al-Athaar*": 4/95, at-Tabarani in his "*Al-Kabeer*": 22/214, abu Nuaim in his "*Al-Hilyah*": 5/137 and others.

[16] *Musnad* Imam Ahmed: 4/396-373, Abu Dawud: Hadith 2, Ibn Majah: (296) and Ibn Hibban: (1403).

Sheikh al-Islam, Ibn Taymiyyah said: "The jinn are found mostly in deserts, old ruins, and places of impurity like bathrooms, toilets, graveyards, and places where wicked sheikhs associate with Shayateen and then gather to practise their satanic ritual."[17]

Ibn Abu ad-Dunya' reported a *Mawquf*[18] tradition, on the authority of Yazid Ibn Jabir, one of the most trusted followers: "There are Muslim jinn residing in the ceilings of Muslim homes. Whenever the people eat, the jinns descend and eat with them; Allah sends them to protect that household."[19]

The Food of the Jinn:

Abdullah Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "There came to me a representative on behalf of the jinn, so I went with him and recited the Qur'an to them." Abdullah Ibn Mas'ud ﷺ said: 'We then went with him and he showed us their tracks and the traces of their embers. They (the jinn) asked him (the Holy Prophet ﷺ) about their provision, and he

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[17] Ibn Taymiyyah's "*Majmu' al-Fatwah*": (19/40-41).

[18] *Mawquf*: "Stopped," narration from a companion without mentioning the Prophet ﷺ. It can be elevated to *Marfu'* if it is of the nature of "we were commanded to..." and the like.

[19] Transmitted by Ibn Abu ad-Dunya' in "*Maka'id ash-Shaytaan*" (4), Abu ahs-Shaykh in his "*Al-Adhamah*" (1171), Ibn Hajar in "*Fat'h al-Bari*" (6/397398), as-Siyyuti's in "*Ad-Dur al-Manthur*" (3/47), Ash-Shabli's "*Akaam al-Murjaan*" (p.30) and as-Siyyuti's "*Lafdh al-Murjaan*" (p.20).

ﷺ said: 'Every bone on which the Name of Allah is recited is your provision. The time it falls in your hand it shall be covered with flesh, and the dung of (camels) is fodder for your animals.' The Messenger of Allah ﷺ said: 'Do not perform *Istinjaa* (cleaning the private parts) with these (things), for these are the food of your brothers from amongst the jinn."[20]

The above Hadith is referring to the Muslim Jinn; as for the *Kafir* Jinn, they eat anything on which the Name of Allah is not mentioned, as the Prophet ﷺ said: "Satan considers any food lawful on which Allah's Name is not mentioned." [21] Therefore, disbelieving jinn eat and drink anything on which Allah's Name is not mentioned.

What Prevents Satan from Eating Human Food?

Jabir Ibn Abdillah ﷺ reported that the Prophet ﷺ said: "When a person enters his house and mentions the name of Allah, and does the same when eating, Satan says (to his companions): 'You have no place to spend the night, and no evening meal;' but when he enters without mentioning the Name of Allah, Satan says: 'You have found a place to spend the night,' and when he does not mention the Name of

[20] Sahih Muslim (450), Abu Dawud (84), at-Tirmidhi (3258) and Imam Ahmed (1/458-459).

[21] Sahih Muslim (2017), Abu Dawud (3766) and Imam Ahmed (5/383), on the authority of Hudhaifah.

Allah whilst eating, Satan says: 'You have found a place to spend the night and an evening meal.'"[22]

The ability of the jinn to take on any form:

Sheikh al-Islam Ibn Taymiyyah said: "One of the powers of the jinn is that they are able to take on any physical form they like. Thus, they can appear as humans, animals, snakes, scorpions, camels, cows, sheep, horses, mules, donkeys or anything else."[23]

When Quraish gathered in Makkah to discuss the decision of whether or not to kill, imprison, or expel the Prophet ﷺ, Satan, may Allah curse him, assumed the form of an old man and took part in that meeting; Allah ﷻ says:

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ

وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ﴿٣٠﴾

﴾Remember when the unbelievers plotted against you (Muhammad ﷺ) to imprison you, or to kill you or to get you out (of your home). They were plotting and Allah too was planning, but the Best of planners is Allah﴿[24]

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[22] Sahih Muslim (2018), Abu Dawud (3765), Ibn Majah (3887), Imam Ahmed (3/346-383) and Ibn Hibban: (816).

[23] Ibn Taymiyyah's "*Majmu' al-Fatwah*": (19/44).

[24] Surat al-Anfaal: Verse 30.

Furthermore, on the day of Badr (the famous battle in the year 2 A.H.), initially the Quraish hesitated to fight, but Iblis came in the form of an old man known as Suraqah Ibn Malik and told them:

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَـٰنُ أَعْمَـٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ

ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ ۖ

❨And (remember) when *Shaitan* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your *Jar* (helper)❩[25].

Iblis tried to uplift the morals of the *kafir* fighters and urged them to move forward in battle, but when he saw the army of angels descending to aid the Muslims, he could not bear the sight of them and so ran away. The defeated army of disbelievers asked him: "Where are you going Suraqah (i.e. Iblis)? Did you not say that you are our helper and that you would fight alongside us?" He, may Allah curse him, cried out to the disbelievers:

وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ

شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾

[25] Ibid: verse 48.

﴾But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you,. Verily, I see what you see not. Verily, I fear Allah for Allah is Severe in punishment."﴿ [26]
and then he fled.

The following Ahadeeth provide information on some of the forms that jinn may take:

Jinn can appear as a man:
It is reported in Sahih al-Bukhari, on the authority of Abu Hurairah ﷺ who said: "Allah's Messenger ﷺ deputized me to keep *Sadaqa* (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the *Sadaqa*) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Mesenger." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger asked me, "What did your prisoner do yesterday?" I said, "O Allah's Messenger! He complained of being needy and of having many dependents, and so I felt pity for him and let him go." Allah's Messenger said, "Indeed, he told you a lie and he will come again." I believed that he would come again as Allah's Messenger had told me; so, I waited for him watchfully. When he (returned, and) began stealing handfuls of food, I caught hold of him again and said, "I will definitely take you

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[26] Ibid: verse 48.

to Allah's Messenger." He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." Again I felt pity for him and let him go.

In the morning Allah's Messenger asked me, "What did your prisoner do?" I replied, "O Allah's Messenger! He complained of his great need and of having many dependents, so I took pity on him and set him free." Allah's Messenger said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the food, I caught hold of him and said, "I will surely take you to Allah's Messenger, as it is the third time you promised not to return, yet you have broken your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite *Ayat-al-Kursi* - '*Allahu la ilaha illa huwa-l-Hayy-ul Qayyum...*' until the end of the verse. (If you do so), Allah will appoint a guard for you who will stay with you, and no Satan would come near you until morning." And so again I released him. In the morning, Allah's Messenger asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah would benefit me, so I let him go." Allah's Messenger asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite *Ayat-al-Kursi* from the beginning to the end. He further said to me, '(If you do so), Allah will appoint a guard for you who will

stay with you, and no Satan would come near you till morning.' (Abu Hurairah or another sub-narrator) added that they (the Companions) were very keen to do good deeds. The Prophet ﷺ said, "He spoke the truth, although he is a liar. Do you know who you were speaking to these last three nights, O Abu Hurairah?" Abu Hurairah ﷺ said, "No." He ﷺ said, "It was Satan." [27]

Ibn 'Umar ﷺ reported: "We were sitting with the Prophet ﷺ and a man came in; he was the ugliest, dirtiest, and one who had the most foul odour coming from him; he was impolite, and started walking through the people until he sat before the Prophet ﷺ. He asked the Prophet ﷺ: "Who created you?" He ﷺ replied: "Allah." He asked him again: "Who created the heaven?" He ﷺ replied: "Allah." "Who created the earth?" He ﷺ said: "Allah." He asked again: "Who created Allah?" The Prophet ﷺ said: "*Subhana* Allah," and he ﷺ held his forehead and lowered his head. The man stood up and left. The Prophet ﷺ raised his head and said: "Bring me the man." We went to fetch him but he disappeared, as if he had never existed. The Prophet ﷺ said: "That was Iblis. He came to cast doubts in your hearts about your religion."[28]

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[27] Sahih al-Bukhari (2311), al-Bayhaqi's "*Dala'il an-Nubuwwah*" (7/107-108), an-Nasa'i"s "*Amal al-Yawm wal-Laylah*" (964-965) and "*Al-Kubrah*" (10795).
[28] Al-Bayhaqi's "*Dala'il an-Nubuwwah*" (7/125) with a Good chain of authority.

Jinn can appear as a black slave:

'Ali Ibn Abi Taalib ﷺ reported: "I swear by Allah that 'Ammar Ibn Yasir fought against both humans and jinn during the life of the Prophet ﷺ. People said: "We know how he fought against humans, so how did he fight against jinn?" Ali ﷺ said: "We were with the Prophet ﷺ on a journey and he told 'Ammar to go get some water. So 'Ammar ﷺ went to get the water, but a devil, in the form of a black slave, appeared and prevented him from getting the water. 'Ammar wrestled with him and brought him to the ground. Satan said: "Let me go and I will let you get the water." 'Ammar let him go, but again Satan prevented him from reaching the water. This happened three times, and the fourth time, Satan allowed 'Ammar to get to the water. The Prophet ﷺ then told us: "Satan has assumed the form of a black slave and prevented 'Ammar from having water, but Allah ﷻ helped 'Ammar defeat him." 'Ali ﷺ said: "When 'Ammar came back we met him, saying: 'Well done 'Ammar, the Prophet ﷺ told us what happened to you." Then 'Ammar ﷺ said: "I swear by Allah if I had known that he was a devil I would have killed him - I would have throttled him were it not for his bad smell."[29]

[29] Sahih, reported by Abu ash-Sheikh in "*Al-Adhamah*" (1107), Ibn Sa'd in his "*Tabaqaat*" (3/179) and Al-Bayhaqi's "*Dala'il an-Nubuwwah*" (7/124) and at-Tabarani in "*Mujma' az-Zawa'id*" (9/293).

Jinn can take the form of a dog:
In the Sahih Hadith, reported by Abu Dharr ﷺ, the Prophet ﷺ said: "A black dog is a devil." [30]

Jinn can also take the form of a cat, young boy, woman, elephant or ghost.

Every human has a partner Jinn:
'Abdullah Ibn Mas'ud ﷺ reported that Allah's Messenger ﷺ said: "Each one of you has a companion from amongst the jinn and a companion from amongst the Angels. They (the Companions) said: 'Allah's Messenger, do you also have a jinn companion?" Thereupon he ﷺ said: "Yes, but Allah helps me against him, and so I am safe, as he only commands me to do good.[31]

In another Hadith, 'Aishah, may Allah be pleased with her, reported: "One night Allah's Messenger ﷺ went out of my apartment and I felt jealous. Then he ﷺ came and he saw how (agitated) I was. He ﷺ said: 'Aishah, what has happened to you? Do you feel jealous?' Thereupon I said: 'How can it be (that a woman like me) should not feel jealous over a husband like you?' Thereupon Allah's Messenger ﷺ said: 'It was your devil who had come to you,' and I said: 'Allah's

[30] Sahih Muslim (510), Abu Dawud (702), an-Nasa'i' (2/63-64), Ibn Majah (952) and Imam Ahmed (5/149, 151, 156, 158, 160).
[31] Sahih Muslim: 2814, ad-Darami: 2734, Imam Ahmed: (1/385, 397, 398, 401) and al-Bayhaqi's "*Ad-Dala'il*": (7/100).

Messenger, is there a demon with me?' He ﷺ said: 'Yes.' I said: 'Is there a demon with everyone?' He ﷺ said: 'Yes.' I ('Aishah) again said: 'Allah's Messenger do you also have one?' He ﷺ said: 'Yes, but my Lord helped me to deal with him, until he embraced Islam.'"[32]

Types of companions:

There are two types of companions that are assigned to man: those from amongst the jinn and those who are angels.

The first type of companion is evil and mischievous; it is Satan or the demon accompanying human beings.

The second type of companion is good; these are the angels who accompany Muslims.

Proof that Angels are assigned to human beings:

Allah ﷻ says in the Qur'an:

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ

﴾For each (such person) there are (angels) in succession before and behind him: they guard him by command of Allah﴿[33],

[32] Sahih Muslim: 2815, Imam Ahmed: 6/115 and al-Bayhaqi's "*Ad-Dala'il*": (7/2).
[33] Surat ar-Ra'd: Verse 11.

And,

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

﴾and He sets guardians over you﴿ [34],

And

إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

﴾There is no soul but has a protector over it﴿ [35],

And

وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾

﴾But verily over you (are appointed angels) to protect you﴿ [36]

Allah is All-Aware of the actions of His slaves, and even their innermost thoughts. His Grace encompasses each person and protects him - if only he were to seek protection from harm and evil; and if one should think – out of his own ignorance – that he can conceal the sins he commits in secret, such an individual is in plain error; for angels record all the thoughts and deeds of man.

[34] Surat al-An'am: Verse 61.
[35] Surat at-Tariq: Verse 4.
[36] Surat al-Infitaar: Verse 10.

Ibn Kathir said: "For every servant there are angels in succession before and behind him, guardians by day and guardians by night; they guard him against any harm or accidents. There are also guardian angels who write down all that we do, good and bad deeds; one angel on the right who records good deeds and one angel on the left who records bad deeds. So in total there are four angels, one behind, one in front, one on the right and one on the left; they come in turns, some at night and some by day."

Abu Hurairah ﷺ narrated that the Prophet ﷺ said: "Angels keep on descending from and ascending to Heaven in turn; some at night and some by day, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight ascend unto Allah Who asks them - and He knows the answer better than they do - "How have you left My servants?" They reply, "We left them praying, as we found them praying." If anyone of you says "Amin" (during the prayer at the end of the recitation of Surat-al-Fatiha), and the angels in Heaven say 'Amin' at the same time, all his past sins would be forgiven."[37]

The assembling of the Angels at the time of Fajr and 'Asr prayers is part of Allah's kindness and honour towards His believing servants. These angels only leave Muslims on

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[37] Sahih al-Bukhari (3223), Sahih Muslim (632), an-Nasa'i': (1/240-241), Imam Ahmed: (2/257, 312, 486) and others.

three occasions: At the time of sexual intercourse, upon entering the toilet, and when having a bath.

Ibn Omar ﵁ reported that the Prophet ﷺ said: "Avoid being naked, for with you are those who never leave you except when you are relieving yourselves, and when a man has intercourse with his wife; so observe modesty before them and honour them."[38]

In another Hadith, reported by Ibn Abbas ﵁, the Prophet ﷺ said: "Allah forbids you to be naked, so show modesty before Allah's angels, who do not leave you except on three occasions: when you are relieving yourselves, when a man has intercourse with his wife, and when you take a (ritual) bath."[39]

The evil companion:

The evil companion makes mischief, and causes evil to appear as something good to one, and whispers to them to commit sins. 'Abdullah Ibn Mas'ud ﵁ narrated that the Prophet ﷺ said: "Satan exercises his influence upon the son of Adam, as does the angel with his influence (upon him). The influence of Satan is that he holds the promise of evil and denial of truth. And the influence of the angel is that he

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[38] At-Tirmidhi (2800) who classified it as Hadith *Gharib* (strange, scarce).

[39] Al-Bazzar with an *Isnad Hasan*, as in "*Mujma' az-Zawa'id*": (1/268-269).

holds the promise of good news and the affirmation of truth. Thus he who perceives this (i.e. the good promise) should praise Allah, while he who finds contrary to it, he should seek refuge with Allah from Satan, the accursed. He ﷺ then recited this verse: **﴾Satan threatens you with the prospect of poverty, and bids you to be indecent﴿** [40] Hence, the evil companion orders men to commit evil and mischief, and also makes sins and misdeeds appear good to them.

How to gain the protection of Angels:

Anas ﷺ narrated that the Prophet ﷺ said: "When a man goes out of his house the devils will meet him; but if he says: "In the Name of Allah," the Angels will say: "You are guided;" if he says: "I place my trust in Allah;" the Angels will say: ""defended," and if he says: "There is no might nor power except in Allah," the Angels will say to him: "You are protected." The devils would distance themselves from him, and another devil would say: "How can you deal with such a man who has been guided, defended and protected?"[41]

Amara Ibn Bashir ﷺ reported that the Prophet ﷺ said: "Whoever says at sunset: 'None has the right to be worshipped except Allah, alone, without associate, to Him

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[40] Surat al-Baqarah: Verse 268 and the Hadith is reported by at-Tirmidhi (2988) and Ibn Hibban: (993); however al-Bani classified it as *Da'if* in his "*Da'if al-Ja'mi*" (1961).

[41] Abu Dawud (5095) and at-Tirmidhi: (3426).

belongs sovereignty and praise, Who gives life and causes death, and He is Able to do all things,' ten times, Allah would send armed angels who would protect him from Satan until (the following day) when he wakes up."[42]

In the aforementioned Hadith, reported by Abu Hurairah ﷺ, "Whenever you go to bed, recite *Ayat-al-Kursi* - '*Allahu la ilaha illa huwa-l-Hayy-ul Qayyum...*' until the end of the verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you until morning."

Angels do not enter the following types of houses:

Abu Talhah al-Ansari ﷺ reported that the Prophet ﷺ said: "Angels do not enter a house which has either a dog or a picture (or image) in it."[43]

'Ali Ibn Abee Ta'lib ﷺ reported that the Prophet ﷺ said: "Angels do not enter a house where there is a picture, or a dog, or a person who is in a state of *Janabah*."[44]

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[42] at-Tirmidhi: (4534) and an-Nasa'i': (783).
[43] Sahih al-Bukhari (3225), Sahih Muslim (216) and others.
[44] Imam Ahmed (1/80, 83,107), Abu Dawud: (227), Ibn Hibban: (1202), al-Hakim: (1/171) and others.

'Aishah, may Allah be pleased with her, reported that the Prophet ﷺ said: "Angels do not enter a house where there is a bell."[45]

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "The bell is the musical instrument of Satan."[46]

Aishah, may Allah be pleased with her, said: "I never used to leave in the Prophet's house anything carrying any images or crosses except that he would obliterate them."[47]
Adiy Ibn Hatim reported: "I came to the Prophet ﷺ with a golden cross round my neck and he ﷺ said: "O Adiy, throw away that idol." [48]

The angels who do not enter houses are those who carry mercy, blessing and forgiveness; but as for the guardian angels who write down peoples' deeds, they are with us all the time.

These days, many Muslim homes tend to be decorated with things brought from the lands of the *Kuffaar*, such as the cross, statues of their false gods, pictures of Mary and Jesus, the Buddha, Greek's idols, etc. A sincere Muslim, who is a

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[45] Imam Ahmed (6/242) and, Abu Dawud: (4231).
[46] Sahih Muslim (2114), Abu Dawud: (2556) and others.
[47] Sahih al-Bukhari (5952), Abu Dawud (4151) and Imam Ahmed (6/52; 237).
[48] At-Tirmidhi (3095), al-Bayhaqi (20137) and at-Tabarani in "*Al-Kabir*" (17/92).

true *Muwahhid,* should never place these idols on the walls of his home, because this act contradicts the principle of *Tawheed.* A true Muslim should obliterate any symbol of *shirk* in his house; whether it is a picture, statue, painting or engraving.

The worse practice that Muslims have adopted from the *Kuffaar* is keeping dogs as pets. These Muslims buy expensive dogs and spend a great deal of money on their food and cleaning, without realizing that they are committing a sin, since keeping a dog in one's house is forbidden. The saliva of dogs is impure; and this would mean that most objects in the house would also become impure, since dogs have a tendency to lick almost everything that crosses their path. If a dog licks a utensil it must be washed seven times, (the first time with soil), and the reward of the family would be deducted daily, as the Prophet ﷺ said: "No family attaches itself to a dog without a *qirat* (weight) of their good deeds being deducted daily, except for the case of a hunting dog, farm dog, or sheepdog."[49]

The Messenger of Allah ﷺ said: "Jibreel عليه السلام came to me and said: 'I came to you last night but was prevented from entering simply because there were images on the door; for there was a decorated curtain with images on it in the house,

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[49] Sahih Muslim (280), at-Tirmidhi (1489), abu Dawud, an-Nasa'i' and ad-Darami, on the authority of 'Abdullah Ibn Mughaffal رضي الله عنه.

and there was a dog in the house. So give the order that the head of the image that is in the house should be removed, in order for it to resemble a tree; order the curtain be cut up and made into two cushions, spread out (on the floor), on which people may tread; and give an order for the dog to be turned out.'" Then the Messenger of Allah ﷺ did this.[50]

[50] Imam Ahmed (2/305), Abu Dawud (4158), at-Tirmidhi (2806), Ibn Hibban (5853-5854), and al-Bayhaqi (14353), on the authority of Abu Hurairah ﷺ.

Ten sayings that Protect one from Jinn:

1- Seeking refuge in Allah from Satan:

Allah ﷻ says,

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ

ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾

﴾and if an evil whisper from Satan tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearer, the Knower﴿ [51]

And in another verse, He ﷻ says,

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

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[51] Surat Fussilat: Verse 36.

﴾and if an evil whisper comes to you from Satan, then seek refuge in Allah. Verily, He is All-Hearer, All-Knower﴿ [52]

In these two verses, Allah ﷻ tells us that He is the only One Who hears our calls and supplications, and answer our prayers; He ﷻ is the All-Hearer and the All-Knower. Therefore, if one experiences the whisperings of Satan, and his incitement to sin, he should seek refuge in Allah ﷻ, since this is the only way to resist such whispers and incitements.

In Sahih al-Bukhari, Sulaiman Ibn Sarad ؓ reported: "Two men abused one another in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously, and so his face became red. The Prophet ﷺ said, "I know a word (sentence), which will cause him to relax if he were to say it: 'I seek refuge with Allah from Satan, the outcast.'"[53]

2- Reciting the Two *Mu'awwidhatayn*:*

These last two Surahs have a great effect in seeking refuge in Allah from Satan and his evil companions, for they protect one from their whispers and incitement to evil. Abu Sa'id al-Khudri ؓ reported that the Prophet ﷺ used to seek protection

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[52] Surat al-A'raf: Verse 200.
[53] Sahih al-Bukhari (6115) and Sahih Muslim (2610).
* Please read Tafseer Al-Mu'awwidhatayn by Ibn-Al-Qayyim

against the jinn and the evil eye, until the Surahs al-Falaq and an-Nas were revealed. (However) after they were revealed he ﷺ did not make any other supplication for this purpose, since these (two Surahs) were sufficient.[54]

'Aishah, may Allah be pleased with her, said: "Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over them after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over his body (as far as he was able to), starting with his head, face and front of his body. He used to do that three times."[55] In another Hadith he ﷺ ordered Uqbah Ibn Amir to recite the *Mu'awwidhatayn* after each Salaah.

3- Reciting *Aayat al-Kursi*:

In the Hadith that was mentioned earlier, reported by Abu Hurairah ﷺ: "'Whenever you go to bed, recite *Ayat-al-Kursi* from the beginning to the end. He (referring to Satan) further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you until morning.' The Prophet ﷺ said, "He really spoke the truth, although he is a liar. Do you know who you were speaking to for the past three nights, O Abu Hurairah?" Abu Hurairah ﷺ said, "No." He ﷺ said, "It was Satan."

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[54] Sunan at-Tirmidhi (1019).
[55] Sahih al-Bukhari (6535).

4- Reciting Surat Al-Baqarah:

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "Do not make your houses as graveyards, for Satan runs away from the house in which Surat al-Baqarah is recited."[56]

5- Reciting the last two verses of Surat Al-Baqarah:

Abu Mas'ud al-Ansari ﷺ reported that the Prophet ﷺ said, "If one recites the last two verses of Surat al-Baqarah at night, it would be sufficient for him."[57]

An-Nu'man Ibn Bashir ﷺ reported that the Prophet ﷺ said: "Two thousand years before creating the heavens and the earth, Allah inscribed a book, from which He sent down the two verses with which He concluded Surat al-Baqarah. The Devil will not come near a house in which they are recited for three nights."[58]

6- Reciting the beginning of Surat Ha Mim (until the third verse), along with Ayat al-Kursi:

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "If anyone recites in the morning: *Ha-Mim al-Mu'min*, until **﴾to Him is the final goal﴿**, and *Aayat-Al-Kursi*, he would be guarded by

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[56] Sahih Muslim (780), at-Tirmidhi (2877) and Imam Ahmed (2/284).
[57] Sahih al-Bukhari (5008-5009) and Sahih Muslim (807).
[58] Imam Ahmed (4/274) and at-Tirmidhi (2882)..

them until the evening, and if anyone recites them in the evening, he will be guarded by them until morning."[59]

7- Repeating the following du'ah:

Abu Hurairah ﷺ narrated that the Messenger of Allah ﷺ said: "Whoever says: *'La ilaha illal-lah, wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa 'ala kulli shai'in qadir,'* one hundred times will get the reward of manumitting ten slaves; one hundred good deeds will be written in his account, and one hundred sins will be deducted, and it will be a shield for him from Satan for that day until the night, and nobody will be able to do a better deed except the one who does more (than him)."[60]

8- Making wudu' and performing Salaah:

This is the most useful protection against Satan, especially when one is enraged and possessed by anger, which becomes like a fire burning in one's heart. Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "The best of you are those who are slow in getting angry and swift in cooling down, and the worst of you are those who are swift in getting angry and slow in cooling down." He continued, "Beware of anger, for it is a live coal on the heart of the son of Adam. Do you not

[59] Transmitted by At-Tirmidhi (2879) who classified it as *Gharib*.
[60] Sahih al-Bukhari (3292) and Sahih Muslim (2692).

notice the swelling of the veins of his neck and the redness of his eyes? So if anyone experiences anything of that nature, he should lie down."[61]

In another Hadith, he said, "Satan is created from fire and fire is extinguished by water."[62] Therefore, only *Wudu* and *Salaah* can extinguish one's anger and desire; if one performs *Salaah* with full *Khushu'* and sincere submission to Allah ﷻ, it will help him resist anger and desire.

9- Avoiding futile talk, looking at the forbidden, excess eating and mixing:

Satan, may Allah curse him, gains control over the son of Adam and achieves his evil objectives by means of these four gates. Looking at forbidden things leads one to becoming attracted to them, then thinking of them, and then finally love and desire for them. A *Fitnah* starts with illegal gazing, as the Prophet ﷺ said: "A glance is a poisonous arrow of Satan, so whoever lowers his gaze for Allah's Sake, Allah will grant him gracefulness in his heart until the Day he meets Him."[63]

Futile talk also causes problems for many people, and through it Satan can easily gain access to the heart of the

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[61] Transmitted by At-Tirmidhi (5145) and Imam Ahmed (3/61, 19).
[62] "*As-Silsilah adh-Dhai'fah*" (582).
[63] Transmitted by al-Hakim with a weak *Isnaad*: (4/318).

believer; how many wars have been caused by one word only. The Prophet ﷺ took hold of his tongue and said to Mu'adh Ibn Jabal ؓ: "Keep this in control." Mu'adh said: "Shall we be called to account in respect of that which we say?" He ﷺ answered: "May your mother lose you! Would people not be thrown face down into Hell only because of what they say?"[64]

Anas Ibn Malik ؓ reported: "When one of the Companions died a man said, 'Rejoice over his entry into Paradise.' Allah's Messenger ﷺ said, "Do you say this while you do not know whether he perhaps spoke about that which did not concern him, or was niggardly about something which would have caused him no loss?"[65]

Most sins are caused by futile talk and gazing, and these are the most used devices of the cursed Satan. For example, once the stomach is full, it is more difficult to tempt one into eating beyond this point. On the other hand, if the temptation should continue, it is very easy to continue committing sins of the tongue and eyes; and in light of this, the *Salaf* used to warn people against the evil of both these sins: "Nothing deserves permanent confinement more than the tongue."

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[64] *Musnad* Ahmed (5/231), at-Tirmidhi (2616) and Ibn Majah.
[65] At-Tirmidhi (2316).

Excessive eating leads one to many aspects of evil; it guides one's limbs to commit sins, and slows them down in acts of worship. Therefore, whoever protects himself from excessive food has done great good to his own self. Satan takes control over the son of Adam when his/her stomach is full; for this reason, the Prophet ﷺ said: "No man fills a pot worse than his stomach. A few morsels are sufficient to keep a person's back straight. But if he wants to fill his stomach then he should divide his stomach into three parts: He should fill one third of the belly with food, another with drink, and leave one third empty for easy breathing."[66]

Excessive eating prevents one from *Dhikr* (remembrance) of Allah; if one neglects to remember Allah ﷻ for only one hour, Satan could take control over him, making empty promises with lies and falsehood. If one's stomach is full, his soul moves in the direction of desires and passion; but if one is hungry, his soul humbles itself and submits to the will of Allah ﷻ.

As for keeping bad company, it is a disease and has evil consequences. Mixing with people lacking in religious morals brings about enmity and curse; it instills hatred in the heart and causes one to lose out both in this world, as well as the Hereafter. Therefore, one should choose people who are likely to be of benefit to his *Deen*.

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[66] Transmitted by Imam Ahmed (4/132) and at-Tirmidhi (2381).

There are four general categories of people, which are useful for distinguishing good and bad company:

1- People who are as beneficial to the mind as nutrition is to the body. When one listens to their advice his mind is at rest; and if he should require further counsel, he is able to turn to such individuals with the satisfaction of knowing that they will - inshaAllah - point him in the right direction. This category of people are more precious than gold; they are the scholars, who have knowledge of Allah's Orders and Commandments; who enjoin good and forbid evil; who know the diseases of the heart and their cure; who guide people to the Right Path. We should all try to associate with these people, as this is likely to bring us much success and benefit.

2- People who are like medicine, whom we all need when we fall sick. As long as we are strong and healthy, we do not need to be with them. These people represent those whom we could not do without in seeking advice for our livelihood, dealings and business.

3- The third category is like an incurable disease of the body. They are people who do not benefit one in this world, nor in the Hereafter; however, one is bound to come across them throughout his life. These people are like a high fever to the soul; if one were to continue mixing with them, he would expose his soul to inevitable death. They lack understanding

(in religious matters especially) and intelligence; their speech is of little benefit, and they seldom exercise self-control by remaining silent in order to avoid committing sins of the tongue. Often they suffer from the disease of self-admiration and pride, despite the fact that they are in fact highly ignorant. And one often finds that he cannot avoid meeting such people, and is forced to associate with them, in which case the solution is to remain patient until Allah facilitates a way out of the situation.

4- The fourth category is like poison. These are the people of innovation and misguidance, who oppose the Sunnah of the Messenger ﷺ; they seek to distort the religion of Allah, and prevent people from walking upon the path of righteousness. They consider the Sunnah to be a *Bid'ah* and vice versa, and enjoin evil and forbid good. If one were to show them pure *Tawheed*, they would say he has belittled the importance of the *Awliya'* and pious (i.e. a Sufi group); if one follows the Sunnah of the Prophet and his teaching, they would say he has ignored following the Imams; if he enjoins good and forbids evil (according to the Sunnah), they would say he is causing *Fitnah*; and if he abandons the Right Path and follows their desires, he would still remain a hypocrite in their sight, but will also be a loser in the Sight of Allah. Therefore, one must always strive to please Allah ﷻ, regardless of whether people will be displeased with him or not, and one should not give any importance to the criticism, hatred, and slandering of the innovators.

In short, we must protect ourselves from the four gates of evil: futile speech, forbidden glances, excessive eating, and keeping bad company; and by doing so the effort to misguide us - on the part of the accursed devil - will be foiled.

10- Remembrance of Allah ﷻ is the best protection:

In the *hadith* of al-Harith al-Ash'ari رضي الله عنه, the Prophet ﷺ said: "Allah gave Yahya, the son of Zakariyah, five commands that he was to abide by himself, and ordered the Children of Israel to abide by: 'To worship Allah and associate none in worship with Him; to pray, and when you pray, do not turn, for Allah looks to the face of His servant in Salaah as long as he does not turn; to fast; to give *Sadaqah*; and to remember Him (make *Dhikr*), because Allah's Servant cannot protect himself from Satan, except by *Dhikr'*. The Prophet ﷺ has said: "I command you to do five things, which Allah has commanded me to abide by: To listen to your ruler (the *Khalifah* of the Islamic state) and obey him, to fight in Allah's Cause (*Jihaad*), to emigrate, and to remain attached to the main body (*Jama'ah* of Muslims). He who separates himself from the community, even by a single hand span, has taken off the tie of Islam from his neck, unless he returns; and he who calls with the call of ignorance, he is without doubt one of the people of Hell." One of the Companions said: "O Messenger of Allah!

Even if he fasts and prays?" The Prophet ﷺ said: "Even if he fasts and prays; so call the Muslims by their own names, and by what Allah called them, Muslims, *Mu'minun*, and Servants of Allah."[67]

In the above Hadith the Prophet ﷺ informed us that nobody can protect himself from Satan except by the *Dhikr* of Allah ﷻ; and this is the exact meaning of Surat an-Nas; **﴾Say: "I seek refuge with (Allah) the Lord of mankind﴿**, because in this Surah Satan is described as **﴾Al-Khanaas﴿**, meaning: Satan withdraws from whispering in a person's heart after he has remembered Allah ﷻ; but when one forgets and neglects the remembrance of Allah, Satan whispers evil into his heart. Therefore, there is no better protection from satanic whispers, other than than *Dhikr*.

In the above Hadith, the Prophet ﷺ put great emphasis on the principle of *Tawheed.* No disbelieving soul will enter Paradise, but only people of pure *Tawheed. Tawheed* is the key to Paradise, but if this key has no teeth, the gate of Paradise would not open either; the teeth of this key are: Salaah, fasting, *Zakaah*, *Hajj*, *Jihaad*, enjoining good and forbidding evil, telling the truth, being trustworthy, maintaining the ties of kinship, and showing kindness to one's parents.

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[67] At-Tirmidhi (2863) who classified it as Hadith *Hasan Ghareeb Sahih.*

Allah ﷻ says,

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَـٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟

ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾

﴾Those whose lives the angels take while they are in a pious state, (i.e. pure from all evil, and worshipping none but Allah Alone) saying (to them) "Peace be on you; enter you Paradise, because of the good which you did (in the world)"﴿ [68],

And

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا

وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـٰمٌ عَلَيْكُمْ طِبْتُمْ

فَٱدْخُلُوهَا خَـٰلِدِينَ ﴿٧٣﴾

﴾And those who kept their duty to their Lord will be led to Paradise in groups, until they reach it, and its gates will be opened and its keepers will say: "Peace be upon you! You have done well, so enter here to abide therein forever."﴿ [69]

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[68] Surat An-Nahl: Verse 32.
[69] Surat az-Zumar: Verse 73.

In the above mentioned verses, it is clear that even the Angels will be pleased with the believers in the Hereafter, and will thus greet them with the salutation of Peace, congratulate them and welcome them into Paradise. The disbelievers, on the other hand, will have their eternal abode in the fire of Hell.

People are of three categories:

1) Good people with no evil - who will go to paradise;
2) Evil people with no good - who will go to Hellfire;
3) People who do both good deeds and evil deeds (sinners amongst Muslims). These people will be cast into Hell for a certain amount of time as a punishment for their sins, but will then enter Paradise. Eventually, there will only be two abodes: Paradise and Hellfire.

As for the Prophet's statement: "Pray, but when you pray, do not turn; for Allah looks to the face of His Servant in Salaah as long as he does not turn".

There are two types of forbidden 'turning' during Salaah:

First: Turning one's heart from Allah ﷻ to other than Him,

Second: Turning one's eyes.

Both acts are forbidden; for Allah ﷻ keeps looking to the face of His Servant in Salaah as long as he/she observes *Khushu'*, but when he turns his eyes or heart away, Allah ﷻ abandons him. 'Aishah, may Allah be pleased with her, asked the Prophet ﷺ about looking here and there during Salaah. He ﷺ replied, "It is what Satan steals from the Salaah of any one of you."[70]

There is a huge difference between a person who turns during Salaah and the person who concentrates and submits himself completely to Allah; the latter knows that he is standing before His Lord, his heart fears Allah and he feels subservient towards his Creator. Hassan Ibn Atiyyah said: "You will find two people praying the same Salaah and – at the same time - a great difference between them both, like that between the heaven and earth, because one of them faces Allah ﷻ with his heart, whilst the other is negligent."

If a Muslim intends to perform Salaah, Satan feels jealous of him, because this Muslim has intended to submit himself to and prostrate before His Lord, which is the most despised position by Satan. This is because he refused to obey Allah's Order to prostrate to Adam. Therefore Satan - may Allah curse him - does his utmost and makes every conceivable effort to disrupt a person's

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[70] Sahih al-Bukhari (751), Abu Dawud (161) and *Musnad* Imam Ahmed (6/7, 106).

concentration during his Salaah, whispering to him until he feels lazy and ignores it. Salaah is the cornerstone or the backbone of Islam; one should not ignore it, nor feel lazy about performing it. If one performs his Salaah with full submission to Allah ﷻ, concentrating and fulfilling the requirement of *Khushu'* whilst forgetting about worldly affairs, his Salaah will be accepted by Allah ﷻ.

People are divided into five categories when it comes to performing Salaah:

1- There are those who wrong themselves by failing to perform *Wudu'* perfectly, or to pray at the prescribed times of Salaah, ignoring its *Arkaan* (essential ingredients).

2- There are those who perform Salaah on time, make perfect *Wudu'*, and maintain its *Arkaan*; however, they lose their concentration during Salaah (*Khushu'*) by listening to Satan's whisperings.

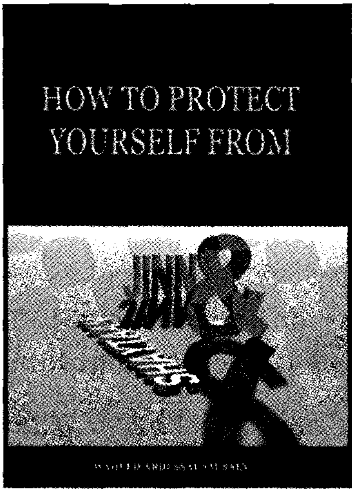
3- There are those who perform *Wudu'* perfectly, concentrating during Salaah, but they constantly battle against Satan's whisperings and insinuations, in order to prevent him from stealing their Salaah; these people are performing both Salaah and *Jihad* against Satan.

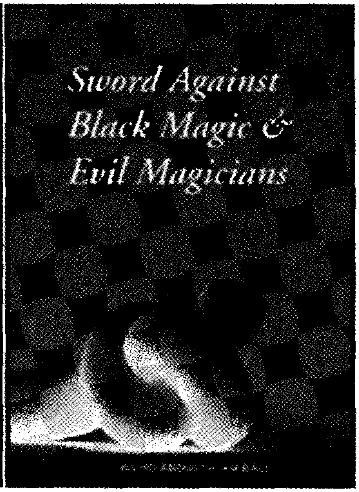
4- There are those who perform Salaah with complete submission to Allah. After they have completed *Wudu'*, their hearts have fully surrendered to the worship of Allah ﷻ,and they forget about worldly affairs.

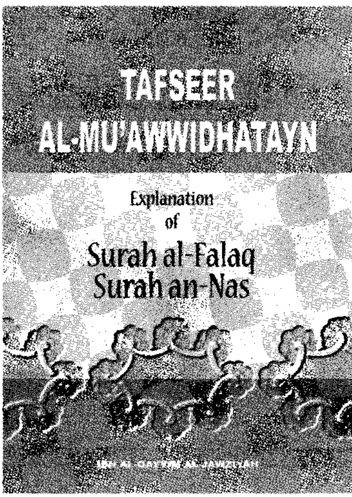
5- There are those who perform Salaah with complete submission, sincerely focusing their hearts and minds on Allah ﷻ, fearing and loving Him ﷻ, as if they were looking at Him; Satan cannot whisper to them, for they are contemplating their Lord. The difference between these people and others with regard to Salaah is far greater than the distance between the heaven and the earth. In short, they are closer to Allah in Salaah than at any other time.

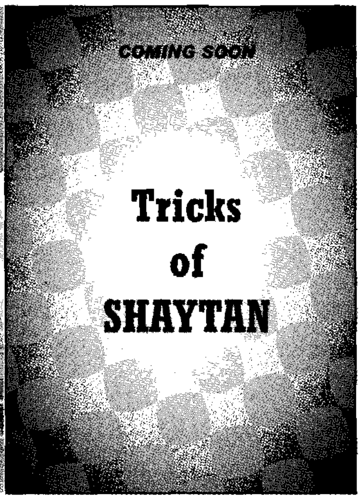
The first type will be punished for their poor salaah.
The second will be held accountable for it.
The third will have their sins forgiven for it.
The fourth will be rewarded for it.

The fifth will become close to Allah, because they concentrate on Salaah with their hearts and minds; they subdue their desire' and Satan's whisperings.


HOW TO PROTECT
YOURSELF FROM


Sword Against
Black Magic &
Evil Magicians


TAFSEER
AL-MU'AWWIDHATAYN
Explanation
of
Surah al-Falaq
Surah an-Nas


COMING SOON
Tricks
of
SHAYTAN

There are Three Types of Hearts

The First Heart is empty of Eeman and of any kind of good; this is a dark heart, which Satan no longer whispers into, because he, may Allah curse him, has already taken it as a permanent abode, and has full control over it.

The Second Heart is illuminated with the light of Eeman, but there is still a certain level of desire within it, so Satan can whisper into it every so often. The Eeman of this heart fluctuates, it increases and decreases; sometimes it defeats Satan, whilst at other times it is defeated.

The Third Heart is full of the light of Eeman; there is no desire that can affect it. This type of heart is always shining with Eeman, so Satan's whispering cannot affect it; in fact satan is likely be burnt as soon he comes close to it. This heart is like the heaven, protected by the stars, so if Satan comes close to it he is stoned and burnt at once. This type of

heart is protected by Allah ﷻ, because it is the focal point of *Tawheed*, love of Allah, knowledge and sincere Eeman. Such a heart is therefore deserving of protection from the allurement and ruses of Satan.

Remembrance of Allah is a Fortress

We have seen in the above mentioned Hadith, narrated by al-Harith al-Ash'ari ﷺ, in which the Prophet ﷺ said: "I command you to make *Dhikr* of Allah ﷻ (remembrance), because this is like a man who is followed by his enemies but seeks protection in a fortress; therefore, a servant cannot protect himself from Satan, except by making *Dhikr* of Allah."

A servant of Allah ﷻ must always busy his tongue with the remembrance of Allah, because Satan is could gain control over him if he were to become inattentive or absent-minded. Ibn Abbas ﷺ said: "Satan has full control over the son of Adam's heart; if it is negligent, Satan whispers to it, but if it makes mention of Allah ﷻ, he will withdraw his whispering."[71]

[71] Transmitted by Ibn Abi ad-Dunya' in "*Maka'id ash-Shaytaan*" (22), Abu Nuaim in "*Al-Hilya*" (6/268), "*Majma' az-Zawa'id*" (7/149), "*Dai'f al-Ja'mi*" (148) and "*Al-Mata'lib al-Aliya*" (3384).

Mu'adh Ibn Jabal reported that the Prophet ﷺ said: "No good deed performed by the son of Adam could protect him more from the punishment of Allah than the *Dhikr* of Allah."[72] Mu'adh also reported another Hadith, in which the Prophet ﷺ said: "Shall I inform you of the best of your deeds; the purest of your property before your Lord; the highest in reward; what is better for you than spending gold and silver; and better for you than encountering your enemy and striking their necks and their striking your necks?" The Companions said: "Yes, indeed, O Messenger of Allah!" He ﷺ said: "*Dhikr* of Allah." [73]

Al-Bayhaqi relates from Ibn 'Umar that Allah's Messenger ﷺ said: "For everything there is a polish, and the polish of the heart is the *Dhikr* (remembrance) of Allah. There is nothing more potent in saving a person from the punishment of Allah than the *Dhikr* of Allah." It was said: "Not even Jihad in the path of Allah." So he ﷺ replied: "Not even if you were to continue striking with your sword until it breaks."

There is no doubt that hearts become rusty, just as copper and silver coins become rusty. The polish for this 'rust' is the *Dhikr* of Allah. This is because *Dhikr* is like a polish that cleanses the heart. When *Dhikr* is abandoned, the rust

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[72] *Musnad* Ahmed (5/239) with a good *Isnad*.
[73] *Musnad* Ahmed (3377) and al-Hakim (1/496).

returns. But when *Dhikr* is resumed, then the heart is cleansed once more. For hearts become rusty due to two things by: neglecting to remember Allah, and by committing sins. The polish for these two things is: Seeking Allah's Forgiveness and *Dhikr*.

Whoever neglects the remembrance of Allah, his heart becomes rusty in proportion to the level of his negligence. For when this rust accumulates on the heart, then it no longer recognises things as they really are. Thus, it views falsehood as if it were the truth, and truth as if it were falsehood. This is because this rust darkens and confuses the heart's perception, and so it is unable to truly recognise things for what they really are. As the rust accumulates, the heart becomes darkened, and as this happens the heart becomes stained with this dirty rust; and when this occurs it corrupts the heart's perception and recognition of things. The heart (then) does not accept the truth nor does it reject falsehood, and this limbo state is the greatest calamity that can strike the heart. Being neglectful of *Dhikr* leads to following one's whims and desires, which is a direct result of the disease of negligence, and causes the inner light of the heart to become extinguished even further. This is illustrated in the following verse:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾

﴾And obey not any whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair has been lost﴿ [74]

The true servants of Allah ﷻ are those whose hearts are turned to Him, morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's Own Self, His Presence and nearness to Him. Even if they are materially poor in this world, their faith gives them more inward and spiritual satisfaction than worldly grandeur or worldly attractions ever would. As for those who stray from Allah's Path, Allah's Grace is nevertheless All-Encompassing: it seeks to reclaim them and bring them back to the path. If such a person resists, and follows his own lusts, eventually his case becomes hopeless. In such circumstances, Allah's Grace no longer reaches him, and he is left in his pride and insolence. One ought to be wary of following the example or advice of such a person, and should not seek to become a member of his social group or desire his wretched idols.

One has to be careful about who he chooses to follow; one should only follow scholars and Sheikhs who follow the

[74] Surat *al-Kahf*: Verse 28.

Sunnah and who make *Dhikr* of Allah. The person who makes *Dhikr* is alive whilst the one is negligent is spiritually dead. There are numerous verses in the Qur'an indicating the benefit and superiority of making *Dhikr* of Allah ﷻ:

Allah ﷻ says,

فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ﴿١٥٢﴾

﴾Therefore remember Me, I will remember you, and be grateful to Me and never be ungrateful to Me﴿[75];

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ ٱللَّهَ ذِكۡرٗا كَثِيرٗا ﴿٤١﴾

﴾O who you believe! Remember Allah with much remembrance﴿ [76];

ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِهِمۡ وَيَتَفَكَّرُونَ فِي خَلۡقِ

ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ﴿١٩١﴾

﴾Those who remember Allah; standing, sitting and lying down on their sides; and think deeply about the creation of the heavens and the earth﴿ [77];

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[75] Surat *Al-Baqarah*: Verse 152.
[76] Surat *Al-Ahzab*: Verse 41.
[77] Surat *Al-'Imran*: Verse 191.

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ

جُنُوبِكُمْ ﴿١٠٣﴾

﴾When you have finished the Salaah, remember Allah standing, sitting down, and lying down on your sides﴿ [78];

With regard to the hypocrites,

He ﷻ says:

وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

﴾And they do not remember Allah, but little﴿ [79],

And also

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ

بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴿٢٠٥﴾

﴾And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in (your) words, in the mornings, and in the afternoons, and be not of those who are neglectful﴿ [80].

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[78] Surat *An-Nisa'*: Verse 103.
[79] Surat *An-Nisa'*: Verse 142.
[80] Surat *Al-A'raf*: Verse 205.

These verses contain a commandment to remember Allah, intensely and frequently, since the worshipper is in dire need of [remembering Allah] and cannot do without it, even for the twinkling of an eye. This is because every moment that passes without a person making *Dhikr* (remembrance) of Allah will be of no benefit to him/her. Rather, the harm entailed by being neglectful of the *Dhikr* of Allah is far greater than any worldly benefits that may be gained.

There are many *Ahadeeth* that illustrate the importance of *Dhikr*:

The Prophet ﷺ said: "Allah ﷻ says: I am with my servants as long as they mention Me."[81] Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said: "Allah says: 'I am just as My servant thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'"[82]

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[81] Sahih al-Bukhari (13/508).

[82] Sahih al-Bukhari (7537), Sahih Muslim (2675), at-Tirmidhi (3603), Ibn Majah (3822) and Imam Ahmed (2/251, 316).

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said: "Seven (people) will be shaded by Allah, by His Shade, on the Day of Resurrection when there will be no shade except His. (They are):

1) A just ruler
2) A young man who has been brought up in the worship of Allah,
3) One who remembers Allah in seclusion and his eyes are then flooded with tears
4) A man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque)
5) Two people who love each other for Allah's Sake
6) A man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, but he says, 'I am afraid of Allah,'
7) A man who gives in charity so secretly that his left hand does not know what his right hand has given."[83]

Abu Musa' ﷺ reported that the Prophet ﷺ said: "The example of one who remembers his Lord (Allah) in comparison to one who does not remember his Lord, is like that of a living creature compared to a dead one."[84]

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Allah The Almighty has angels who travel the

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[83] Sahih al-Bukhari (660), Sahih Muslim (1031), at-Tirmidhi (2391) and Imam Ahmed (2/439).
[84] Sahih al-Bukhari (8/416).

highways and by-ways seeking out the people of *Dhikr*. When they find people remembering Allah, the Mighty and Majestic, they call out to one another, 'Come to what you are looking for!' They enfold them with their wings outstretched up to the lowest heaven. Their Lord - who knows them better - asks them, 'What are My servants saying?' They say, 'They are glorifying You, proclaiming Your greatness, praising You, and magnifying You.' He says, 'Have they seen Me?' They say, 'No, by Allah, they have not seen You.' He says, 'How would it be if they were to see Me?' They say, 'If they were to see You, they would worship You even more intensely, and magnify You even more intensely, and glorify You even more intensely.' He says, 'What are they asking Me for?' They say, 'They are asking You for the Garden.' He says, 'Have they seen it?' They say, 'No, by Allah, they have not seen it.''' He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would yearn for it even more and seek it even more assiduously and would have an even greater desire for it.' He says, 'What are they seeking refuge from?' 'They are seeking refuge from the Fire.' He says, 'Have they seen it?' He says, 'How would it be if they were to see it?' They say, 'If they were to see it, they would flee from it even more and have an even greater fear of it.' He says, 'I testify to you that I have forgiven them.' One of angels says, 'Among them is so-and-so who is not one of them. He came to get something he needed.' He says,

'They are sitting and the one sitting with them would not be made wretched.'" [85]

Anas Ibn Malik ﷺ reported that the Messenger of Allah ﷺ said, "When you come upon the meadows of the Garden, graze in them." He was asked, "What are the meadows of the Garden?" "Circles of *Dhikr*." he ﷺ replied. [86]

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Whenever people sit in a place where they do not mention Allah nor bless their Prophet, loss descends on them. If He wishes, He could punish them. If He wishes, He could forgive them." [87]

Ibn Qayyim al-Jawziyyah, may Allah have Mercy on him, said that there are more than one hundred benefits in remembering Allah ﷻ. Some of these are given below:

1- *Dhikr* expels and suppresses Satan.
2- It pleases Allah ﷻ.
3- It removes anxiety and distress from the heart.
4- It brings happiness and joy to the heart.
5- It strengthens the heart and body.
6- It illuminates the face and heart.
7- It brings wealth and livelihood.

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[85] Sahih al-Bukhari.
[86] Sunan at-Tirmidhi.
[87] Abu Dawud and at-Tirmidhi.

8- It gives the person peace of mind and composure.
9- It leads one to love more, which is the spirit of Islam.
10- It leads to self-control and *Ihsaan*, so that a person worships Allah as though he/she were seeing Him ﷻ.
11- It brings *Inaabah* (turning in repentance to Allah ﷻ).
12- It brings the person closer to Allah ﷻ.
13- It opens the door of knowledge and understanding.
14- It brings fear and respect of Allah ﷻ.
15- Allah ﷻ will remember any one who remembers Him, **﴾Therefore remember Me, I will remember you﴿**.
16- *Dhikr* brings life to hearts.
17- It is the provision of the heart and soul.
18- It removes any rust from the heart.
19- It eliminates sins.
20- It removes any isolation between a servant and his/her Lord ﷻ.
21- If a servant mentions Allah ﷻ during his/her time of ease, Allah will mention him/her during times of difficulty.
22- *Dhikr* saves one from Allah's punishment.
23- It brings tranquility and harmony, and the Angels surround those making *Dhikr*.
24- *Dhikr* helps one forget about backbiting, slandering, telling lies and falsehood.
25- A person who remembers Allah in seclusion, and whose eyes are then flooded with tears will be shaded on the Day of Resurrection by Allah ﷻ.

26- *Dhikr* is the easiest form of worship, yet its reward is enormous.
27- It is the plant of Paradise.
28- *Dhikr* is the light of a person in this world, in the grave, and on the Day of Judgement.
29- It brings Allah's Blessings, and wards off His Curse and Punishment.
30- It is a barrier between a servant and Hellfire.[88]

Indeed, during the course of our daily lives our souls need to be nourished along with our bodies. The remembrance of Allah is such that our souls cannot survive without it - as was said by Ibn Taymiyyah: "The *Dhikr* of Allah is to the heart what water is to a fish."

One of the '*aarifeen* (those who are knowledgeable about Allah) said: "If a person were to spend such and such number of years engaged (in the *Dhikr* of Allah), then he turns away from it for just a moment, what he will lose is far greater than whatever he has already gained."

Mu'adh Ibn Jabal ﵁ relates that the Prophet ﷺ said: "The people of Paradise will not have any regrets except for those moments in which they were not engaged in the *Dhikr* (remembrance) of Allah."

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[88] Ibn Qayyim, "*Al-Wa'bil as-Sayyib*", p.42.

Second Chapter:

Haunted Houses Examples of Jinn's Disturbances and harm

The Jinn and the Young Ansari:

Abu's-Saib, the mawla of Hisham Ibn Zuhra said, "I went to Abu Sa'id al-Khudri and found him praying. I sat waiting for him until he had finished the prayer. I heard a movement under a bed in his room, and it was a snake. I stood up to kill it, but Abu Sa'id gestured to me to sit. When he was finished he pointed to a room in the house and said, 'Do you see this room?' I said, 'Yes.' He said, 'There was a young boy in it who had just got married. He went out with the Messenger of Allah ﷺ to al-Khandaq, (the ditch that the Muslims dug in the 5th year of the Hijrah to defend Madinah against the Quraysh and their allies). When he was there, the youth came and asked for permission, saying, 'Messenger of

Allah. Give me permission to return to my family.' The Messenger of Allah ﷺ gave him permission and said, 'Take your weapons with you, for I fear the Banu Quraydha tribe. They may harm you.' The youth went to his family and found his wife standing between the two doors. He lifted his spear to stab her as jealousy had been aroused in him. She said, 'Don't be hasty until you have entered and seen what is in your house.' He entered and found a snake coiled up on his bed. He pierced it with his spear, and then went out with it and threw it into the house. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first; the snake or the youth. That was mentioned to the Messenger of Allah ﷺ to which he said, 'There are Jinn in Madinah who have become Muslims. When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a *shaytan*.'"[89]

As mentioned previously, jinn may appear as snakes, scorpions, cattle, donkeys, birds, or other animals. When the Prophet ﷺ took the oath of allegiance from the Jinn in the valley of Batn al-Nakhlah, he ﷺ wanted them to appear to his community either in their own form or in another agreeable form, but not in the form of a harmful animal such as a dog or a scorpion. In another Hadith, the Prophet ﷺ warned his community: "When you see any vermin in your house, tell it

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[89] *Muwatta'* Imam Malik (5433), Sahih Muslim (2236), *Musnad* Imam Ahmed (3/12, 27, 41), Abu Dawud (5256-5259) and others.

three times: "For Allah's Sake, leave this place," for it may be a friendly jinn. If it does not leave, then it is not a Jinn. If it is harmful, you may kill it."

Loud Noises:

Ibn Sa'd narrated, in his "*Tabaqaat*", and as well as Ibn abi ad-Dunyah that when Zaid Ibn Aslam was appointed as governor of Ma'dan Bani Salim, people came to him and complained that Jinn were living in their houses and making loud noises. He ordered them to make *Adhan* every now and then, in a loud voice. So when they did, the jinn left their houses for good. [90]

Leave your House:

Abu an-Nadhr Hashim Ibn al-Qassim said: "I used to see Jinn in my house Jinn and one day they (Jinn) told me: 'O abu an-Nadhr! Leave this house'. But it was hard for me to leave my house, so I wrote to some scholars in Kufah, asking for help, and among them were Ibn Idriss, al-Muharibi and Abu Usamah. Al-Muharibi replied to my letter saying: "In Madinah there was a well from which people used to get water. However, the rope tied to the bucket was found cut every day, and the people did not know what to do. One day

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[90] Ibn Sa'd's "*Tabaqaat*": p.315, Ibn Abi ad-Dunyah in his book "*Al-Ishraaf Fi Manazil al-Ashraaf*" (437), ad-Dahabi in "*Siyar a'laam an-Nubalaa*" (6/125), and as-Siyyuti in "*Luqt al-Marjaan*" p.173.

some traveling party arrived in Madinah and the people complained to them about their problem. So one of the travelers asked for a bucket full of water and he recited some *Du'ah* in it and poured it into the well; then a fire blazed from the well, yet was extinguished at its upper surface." Abu an-Nadhr said: "I took a bucket full of water, recited the same *Du'ah* over it and poured it around the corners of my house; then the Jinn cried out: 'you have burnt us, we are leaving your house now.'[91]

Jinn kill Drunkards in this House:

Ibn 'Aqil said in his book "*Al-Funun*": "There was a house in Baghdad, and people used to rent it but woke up dead the next day. One day, a *Muqri'* man (one memorizing the Qur'an) came and rented it. We expected that he would suffer the same fate, but the next day he was found to be safe and sound. The neighbours were surprised. He lived in that house for some times and left it. When he was asked as to how he had managed to survive, he said: 'When I entered that house, I prayed *Isha'* prayer; then I started reciting the Qur'an, and a young man came out of the walls of the house and greeted me. I was frightened, but he said: "Do not worry, teach me some of the Qur'an." I taught him some of the Qur'an and then asked him: "What is wrong with this house?" He said: "We are Muslim Jinn, we pray and recite

[91] Ibn al-Qayyim's "*Al-Wa'bil as-Sayyib*", p.82.

the Qur'an, but sinful people came and rented this house; they gathered here to drink alcohol, so we killed them"."

You have burnt a great *Ifreet*:

A man from Bani Ka'b said: I arrived at Basra to sell some dates but could not find a house to rent. All the properties were full, so someone directed me to a house which was empty and believed to have been haunted. I was so tired that I did not care and decided to rent the property. When I was retiring to bed a huge black jinn with eyes like blazing fire appeared before me. I immediately started to recite *'Ayatul Kursi*: ***﴾Allahu! La ilaaha Illa Huwa al-Hayyu al-Qayyum﴿,***[92] verse by verse, and the jinn also followed my recitation, but when I read the words, *'Wala ya'uduhu hifzuhuma'wa hawal'aliyulazheem* **﴾and He (Allah) feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great﴿**[93] the jinn could not follow and stopped. I understood the consequences of the words and recited the same words, again and again, until the jinn had faded away. I went to sleep and in the morning when I got up I saw the burnt ashes in the place where the jinn had appeared. Then I heard someone saying: 'You have burnt a great *Ifreet*.' I asked: 'How did I burn him?' The voice said: 'With the power of Allah's Verse, **﴾and He (Allah) feels no**

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[92] Surat *al-Baqarah*: verse 255.
[93] Ibid.

fatigue in guarding and preserving them. And He is the Most High, the Most Great}."

Tricks of Jinn in a New House:

Sheikh Ahmad al-Qattan mentioned the following true story in one of his lectures:

"A man came to me and complained that when he moved to his new house with his family, they started to encounter some problems and disturbances. Whenever they put food on the table someone would come and place a handful of sand on top of the food, but they could not see who put it there. The same thing would happen three times a day - at breakfast, lunch and dinner. His wife and children became too terrified and afraid to put any food on the table, because each time they did so, sand would appear whilst they were looking at the food. Finally, the man decided to take his wife and children to his in-laws and stayed at the new house with his mother and aunt. However, the problem still persisted, and this time his mother and aunt would have sand on top of their heads, whenever and wherever they would sit.

So I decided to go and see to his problem. I took some pious people with me - an Imam of a mosque, a judge, and another sheikh and Imam. After we made *Wudu'* we started reciting Surat *al-Baqarah* and when we reached *'Ayatul Kursi*, the man called us to come to the courtyard of the house; we left

one of us reciting and we went to see. We found his old mother sitting in the courtyard with sand coming down from her head, as if it is actually coming out of her head. However as soon as we finished (reciting) Surat *al-Baqarah*, the sand disappeared and never returned."

A House under Constant Stoning:

The Permanent Committee for Scientific Research and *Iftaa'* in Saudi Arabia said, in *Fatwah* No. 6618: "A man living in the countryside came to us asking the following question: 'I live in the countryside, in a house that I inherited from my ancestors. However, recently I had a strange experience; at night stones were being thrown at me, and I could not see who was throwing them, despite the fact that I was carrying a lamp. This continued for four nights, and I was very much afraid. I then went to my relatives and informed them so that they could help me, but I was simply told that I perhaps have enemies who hate me. I insisted that they should come with me to my house to see for themselves, and indeed, when night fell, we were pelted with stones, whereupon my relatives believed me and thus advised me to leave the house.'

"The answer to your story is as follows:

"Maybe those who threw stones at you at night were a group of wicked Jinn who wanted you to leave the house or just to

fool about with you; or maybe you had harmed them unintentionally, and they just wanted to take revenge on you. So, you have to seek help from Allah ﷻ, seek protection in Allah's Words (the Qur'an), and recite the Qur'an at home- especially Surat *al-Baqarah*- when you go to bed."[94]

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[94] *Fatawee al-Aqeedah*, the Permanent Committee for Scientific Research and *Iftaa'* in Saudi Arabia, collected and compiled by Sheikh Ahmed Ibn Abdur-Razzaq Daweesh (p.75-76).

How to rid your House of Jinn:

1- Warning:

We have seen in the above Hadith narrated by Abu Sa'id al-Khudri ﵁, in which the Prophet ﷺ said: "......When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a *shaytan.*" Therefore, if you see such trouble and disturbances in your house, you have to warn the Jinn first.

Manner of Warning:

Abdurrahmaan Ibn Abee Laylah quoted his father, saying: The Prophet ﷺ said: "If a snake appears in your house, say to it: 'We ask you by the covenant of Noah and the covenant of Sulaiman Ibn Dawud not to harm us...'"[95] Al-Qadhi Iyaad, may Allah have mercy on him, said: "Ibn Habib reported

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[95] Abu Dawud (5260), at-Tirmidhi (1485) and an-Nisa'i' in "*Al-Kubra*" (10504); its *Isnad* is *Da'eef.*

that the Prophet ﷺ said: 'I implore you by the covenant taken from you by Sulaiman Ibn Dawud not to harm us, nor to appear to us.'"

1- Reciting Surat *al-Baqarah*:

After that warning, you recite Surat *al-Baqarah* in your house. Abu Hurairah ؓ reported that the Prophet ﷺ said: "Do not make your house as graveyards. Satan runs away from the house in which Surah *al-Baqarah* is recited."[96] In another Hadith reported by Ibn Mas'oud ؓ, the Prophet ﷺ said: "Recite Surat *al-Baqarah* in your houses, for Satan cannot enter a house where Surat *al-Baqarah* is recited."[97]
An-Nu'man Ibn Bashir ؓ narrated that the Prophet ﷺ said: "Two thousand years before creating the heavens and the Earth, Allah inscribed a book in which He revealed the last two verses of Surat *al-Baqarah*. The Devil will not come near a house in which these (verses) are recited for three nights."[98]

Ibn Taimiyyah, may Allah have mercy on him, said: "Numerous people who have experienced these events all confirm the amazing effectiveness of this verse in warding off Jinn and breaking their spells. It (*ayat al-Kursi*) has a great effect in repelling devils from humans, from the

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[96] Sahih Muslim (1707).
[97] Sahih Muslim (780), Imam Ahmed (2/284) and Ibn Hibban (780).
[98] Imam Ahmed (4/274) and at-Tirmidhi (2882) and its *Isnad* is *Sahih*.

possessed, and from those picked out by Jinn such as wrongdoers, people with bad tempers, those who follow their desires and lusts, musicians, and those who become ecstatic through whistling and clapping. If these verses are read with sincerity to Allah, the Jinn will leave. It will put an end to all the delusions created by the Jinn. It will also disclose the falseness of those, 'brothers' of the Jinn, who perform 'miraculous' (magic) acts. The Jinn inspire their devotees with some knowledge that the ignorant think are miracles that Allah grants His pious servants. In fact, they are simply Shaytaan's acts of deception over his devotees - those who have earned Allah's Wrath and those who have gone astray."[99]

2- In case the Jinn are still in your house after that:

If you feel that Jinn are still in your house, bring a vessel full of water, make *Wudu'*, put your right hand inside the water, bring your mouth close to it and read the following *Dua'h*: Bismi Allah, Amsayna Billah alladhi Laysa Minhu shay'un Mumtani' wa Bi'izzati Allahi allati' Laa Turaam wa Laa Tudhaam, wa Bisultaan Allahi al'Mani'i Nahtajib, wa Biasma'ihi al-Husnaa Kullihaa, A'idun mian al-Abalisah wa min sharri shayaateeni al-Insi wal Jinni, wa min sharri kulli Mu'linin Aw Musirrin, wa min sharri Maa Yakhruju bil-Layli wa yakmunu bin-Nahaari, wa yakmunu bil-Layli wa

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[99] Ibn Taimiyyah, "*Majmu' al-Fatawah*", vol. 19, p. 55.

Yakhruju bin-Nahaari, wa min sharri Maa Khalaqa wa Dhara'a wa Bara'a wa min sharri Iblees wa Junudihi, wa min sharri kulli Da'bbatin Anta A'khidun Binasiyatihaa, Inna Rabbi' Ala' Siraatin Mustaqeem, Audhu Billahi Bima Ista'adha Bihi Musa wa Isa' wa Ibrahima al-Ladhi' waffaa, min sharri Maa Khalaqa wa Dhara'a wa Bara'a, wa min sharri Iblees wa Junudihi, wa Min Sharri Ma Yanbaghi."

After that, recite Surat *al-Fatihah*:

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٢﴾ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٣﴾

مَٰلِكِ يَوۡمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ

عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

﴿***Bismilla_hir rahma_nir rahim. Alhamdu lilla_hi rabbil 'a_lamin. Ar rahma_nir rahim. Ma_liki yaumid din. Iyya_ka na'budu wa iyya_ka nasta'in. Ihdinas siratal mustaqim. Sira_tal lazina an'amta 'alaihim gairil magdu_bi 'alaihim waladh dha_llin***﴾, and

Aayat al-Kursi:

ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ
إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا
يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ
﴿٢٥٥﴾ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ
بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا
ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ
يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ

ٱلطَّـٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَـٰتِۗ أُوْلَـٰٓئِكَ

أَصۡحَـٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَـٰلِدُونَ ﴿٢٥٧﴾

﴿*Allahu laa ilaha illa huwa, al-hayyul qayyum, laa ta'khuduhu Sinatun wala Nawmun, lahu maa fis-Samawati wa maa fil-ard, man Dhal ladhi Yashfa'u 'indahu illa bi idhnih, Ya'lamu ma baina Aidihim wa maa khalfahum wa la Yuhituna bi shay'im min'ilmihi illa bima sha', wasi'a kursiyyuhus-Sama wati wal ard, wa laa ya'u_dhuhu hifdhuhuma, wa huwal 'aliyyul 'azim. Laa ikraha fid-dini, Qad tabayyanar rushdu minal gaiy, famay yakfur bit-taaguti wa yu'mim billahi fa qadistamsaka bil 'urwatil wuthqaa lanfisama lahaa, wallahu sami'un 'alim. Allahu waliyyul ladhina a'manu yukhrijuhum minaz-zulumati ilan-nur, wallazina kafaru awliya 'uhumut-tagut yukhrijunahum minan-nuri ilaz zulumat, ula'ika as'ha'bun- nari hum fihaa kha'lidun*﴾[100], and The last verses of Surat *al-Baqarah*:

لِّلَّهِ مَا فِي ٱلسَّمَـٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ

أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ

[100] Surat *al-Baqarah*: verses 255-257.

وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىۡءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ
ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ
وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَا ۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ﴿٢٨٥﴾
لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَا ۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا
ٱكۡتَسَبَتۡ ۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَا ۚ رَبَّنَا وَلَا
تَحۡمِلۡ عَلَيۡنَآ إِصۡرًا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَا ۚ رَبَّنَا
وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا
وَٱرۡحَمۡنَآ ۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ
﴿٢٨٦﴾

﴿Lillahi maa fis-samawati wama fil ard, wa in tubdu mafi anfusikum aw tukhfuhu yuhasibkum bihillah, fa yagfiru

limay-yasha'u wa yu'azzibu may-yasha', wallahu 'ala kulli shai'in qadir. Aamanar-rasulu bima unzila ilaihi mir-rabbihi wal mu'minun,...., (*unil*), warhamnaa, anta mawla'na fansurna 'alal qawmil kaafirin❫ [101], and

The first ten verses of Surat *As-Saffat*:

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجۡرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكۡرًا

﴿٣﴾ إِنَّ إِلَٰهَكُمۡ لَوَٰحِدٞ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا

بَيۡنَهُمَا وَرَبُّ ٱلۡمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ

ٱلۡكَوَاكِبِ ﴿٦﴾ وَحِفۡظٗا مِّن كُلِّ شَيۡطَٰنٖ مَّارِدٖ ﴿٧﴾ لَّا

يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن كُلِّ جَانِبٖ ﴿٨﴾

دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ ﴿٩﴾ إِلَّا مَنۡ خَطِفَ ٱلۡخَطۡفَةَ

فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ﴿١٠﴾

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[101] Surat *al-Baqarah*: verses 284-286.

﴾*Was-sa'ffa'ti saffan. Faz-za'jira'ti zajran. Fatta'liya'ti zikran. Inna ilahakum lawa'hid. Rabbus-sama'waati wal-ardi wama bainahuma wa rabbul masha'riq. Inna zayyanna as-sama'a addunya bizinatil kawa'kib. Wa hifzam min kulli shaitanin ma'rid. Laa yassammauna ilal malail ala wa yuqzafuna min kulli ja'nib. Duhuran walahum aza;bun wa'sib. Illaa man khatifal katfata fa a baahu shiha'bun Tha'qib*﴿ [102], and

Verses 21-24 of Surat *al-Hashr*:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا
مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ
إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ

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[102] Surat as-Saffat: Verses 1-10.

ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ يُسَبِّحُ لَهُۥ

مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٢٤﴾

﴿Low anzalnaa hazal qur'ana ala' jabalil lara aitahu kha'shian mutasaddiam min khashyati Allah wa tilkal amtalu nadribuha linna'si la'al lahum yatafakkarun. Huwa Allahu allazi laa ilaha illa_huwa alimul Ghaibi wash- shahadati huwar-rahma_nur rahim. **Till...** ***Yusabbihu lahu maa fis-samawati wal ardi wa huwal azizul hakim﴾*** [103], and

The first three verses of Surat *al-Jinn*:

قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا

عَجَبٗا ﴿١﴾ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ

أَحَدٗا ﴿٢﴾ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ وَلَا وَلَدٗا

﴿٣﴾

[103] Surat al-Hashr: Verses 21-24.

﴾Qul uhiya ilayya annahu 'stamaa nafarum minal jinni faqa'lu inna' sami'na' qur'anan ajaban. Yahdi ilar-rushdi fa a'manna bihi wa lan nushrika birabbina ahadan. Wa annahu taa'la' jaddu rabbina' mat-takhaza sa'hibataw wa laa waladaa﴿ [104], and

Then recite Surat *al-Ikhlaas*, Surat *al-Falaq* and Surat *an-Naas*.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿١﴾

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ﴿٣﴾

وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ﴿٤﴾

Surat *al-Falaq*

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿١﴾

قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ

إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ﴿٤﴾ وَمِن شَرِّ

حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

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[104] Surat al-Jinn: Verses 1-3.

Surat *an-Naas*.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ ﴿١﴾

قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَـٰهِ ٱلنَّاسِ ﴿٣﴾
مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسۡوِسُ فِى صُدُورِ
ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

When you have finished reciting all the above verses and Surahs into the water, sprinkle it around the corners of the house and, insha Allah, the Jinn will leave the house.

4- It is very important that you keep making *Adhaan* in your house and in places where Jinn live all the time, as in the Hadith reported by Jabir Ibn 'Abdillah ﷺ, in which the Prophet ﷺ said: "If *Ghilaan* (type of Jinn) appear to you, make *Adhaan*."[105] *Ghilaan* are type of Jinn sorcerers that take different forms and images in order to harm or kill people.

Abu Hurairah ﷺ reported that the Prophet ﷺ said: "When the *Adhaan* is pronounced Satan takes to his heels and passes

[105] Imam Ahmed (3/305-382), an-Nisa'i' (961), Abu Ya'la' (2219), and al-Bayhaqi's "*Dala'il an-Nubuwwa*" (7/103-104).

wind with noise during his flight in order not to hear the *Adhaan*. When the *Adhaan* is completed he comes back but again takes to his heels when the *Iqama'* is pronounced."[106]
In another Hadith, Jabir Ibn Abdillah ﷺ heard the Prophet ﷺ say: "When Satan hears the call to prayer, he runs away to a distance like that of Rawha'. Sulayman said: "I asked him about Rawha'." He replied: "It is at a distance of thirty-six miles from Madinah."[107]

Notes:

1- It is preferable if a group of people recite the above *Ayaat*, instead of just one person.

2- Dogs, idols, crosses, or bells must be removed from the house.

3- One's intention must be made sincerely to Allah ﷻ during the time of the treatment.

4- People who do the recitation must be strong at heart, fearing no one except Allah ﷻ; they must have full trust in Allah and His Words, and that His Words (the Qur'an) have a strong effect, with Allah's Will and Power, on all Jinn and devils.

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[106] Sahih al-Bukhari (608), Sahih Muslim (389) and Abu Dawud (516).
[107] Sahih Muslim (751), al-Bayhaqi in his "*Sunan*" (1877) and in "*Ad-Dala'il*" (7/1039).

Supplementary Information with Regard to Jinn and Devils

Many people do not know that other creatures share this world with us - amongst which are Jinn and devils. What do we know about these creatures that are known to be living with us on earth? They share our houses and eat and drink with us. In fact, they are even capable of spoiling our thoughts and hearts. They drive us to destroy our own species. They can make us associate them (in worship) with Allah, in order to make us earn His Anger.

Fortunately, texts of the Glorious Qur'an and the Sunnah explain to us the secret ways of Jinn and devils. Such texts provide us with sufficient details of their lives. They also tell us about the enmity between them and mankind, and the one who has been alive since Prophet Adam ﷺ was created in

heaven. Evidence is also given about their efforts to mislead and destroy the children of Adam.

The Qur'anic View about the Jinn:

Allah ﷻ has enlightened us on the subject of Jinn by means of Surah Al-Jinn - which was revealed late in Makkah – along with various other *Aayaat* in the Holy Qur'an. The Holy Qur'an reveals that Jinn were created from fire, whereas human beings were created from clay. Although they are invisible to human eyes, the Jinn can see us. Like human beings they are also entrusted with responsibilities (careers, family life, etc.). They too will be rewarded for their righteousness and will receive punishment for their sins.

And ﴾I created Jinn and mankind only that they should worship Me﴿ (*Az-Zariyat*: 56)

﴾And among us (the Jinn) there are the righteous folk and among us there are far from that; we are sects with different rules﴿ (Surat Al-Jinn: 11)

Views from Ahadith:

Jinn have been given the power to change their form to that of animals, reptiles, or even human beings. In a hadith from

Abu Sa'id al-Khudri ﷺ, it is believed that a Jinni came in the form of a gigantic serpent.

Human beings are superior to Jinn. The Jinn can never harm human beings provided that they are dealt with in the correct manner. When a Jinni takes a liking to someone he follows him; if one reacts with fear, the Jinni will torment him even more, but if he reacts in a brave manner, he will be left alone.

Mujahid, a student of Ibn 'Abbas ﷺ said: "After Ibn 'Abbas's death a *Shaytan* would constantly appear before me in the form of Ibn 'Abbas whenever I started to perform Salah. This got so bad that at times I was forced to break my Salah. Therefore I decided to confront him next time he appeared, and so I hid a dagger in my pocket before I began Salah. When he appeared in front of me, I withdrew the dagger and jumped on him; he disappeared instantly, and never returned again."

Our obligation towards them:

We mentioned that the Jinn have been ordered to worship according to the prescribed law (*shariah*). Therefore, if a Muslim is able to contact a Jinni, in the same way that a human can speak to a Jinni that has taken over a human body, the Muslim should try to enforce the *shari'ah* (Islamic

law) upon the Jinn – in other words, one should encourage the Jinni to do good, and so on.

If the possessed is of the first type above, caused by desires, lust or passion, then it would have been due to a great lewd act that had been prohibited by Allah, for both humans and Jinn. This remains true, even if it was done with the consent of the other party. But what would be the ruling if the other party did not like it? It would be a lewd and oppressive act. Therefore, One must tell the Jinni of that, informing him that it is a prohibited act and providing evidence against such an act so that the ruling is made clear to him. Then inform him that is the Rule of Allah and His Messenger that has been sent to all creatures; human and Jinn.

If it is of the second type, where some human had harmed them and the human was not aware of that, then inform the Jinni that the human was acting in ignorance, and that he never intended to harm the Jinni. Therefore, he does not deserve the punishment that is being given to him. If the action occurred in the person's house or on his property, then inform the Jinni that the person was just acting in a manner that was permissible to him, and the Jinn need not live in a place that belongs to a human, without the human's permission; for they are allowed to live in dilapidated and abandoned buildings.

Ibn Taymiyyah, may Allah have mercy on him, said: "If the Jinni is wronging the human, then inform the Jinni of the Rule of Allah and His Messenger and provide evidence for him to establish proof against him. And order him to do good and forbid him from doing evil, in the same manner that one does with any human.

As Allah says,

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

﴾We never punish (a people) unless until We had already sent a messenger﴿ (Al-Israa: 15).

And He says,

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ

ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ﴿١٣٠﴾

﴾O you assembly of the Jinn and humankind! Did there not come to you Messengers from amongst you, recounting unto you My Verses and warning you of the meeting of this Day of yours?﴿ (Al-An'aam: 130).

Abusing the Jinn and striking them:

Ibn Taymiyyah, may Allah have mercy on him, mentions that it is obligatory to help one's brother who is being

wronged. For the one who is a victim of possession is being wronged. But this help should only done with justice, as Allah ﷻ has ordered. If one does not drive away the Jinni with exhortation, proof and consultation, then it is permitted for one to abuse, strike or curse the Jinni in order to drive it away. This is what the Prophet ﷺ did with the devil that put a flame of fire in his face; he said: "I seek refuge in Allah from you, and I curse you with the curse of Allah." He ﷺ said that three times.

Ibn Taymiyyah also mentioned that one may be forced to strike the Jinni in order to drive it away. One may strike the possessed person numerous times - since the strikes will harm the Jinn and not the human who is possessed - until he returns to his senses (without having felt any pain, and without being left with any scar). Indeed, there have been cases of possessed individuals being struck 300 to 400 times on their legs, which would have been enough to kill any human being; but it is in fact that Jinni who feels the impact of these blows and screams as a consequence – something which Ibn Taymiyyah himself related in light of his personal experiences.

Characteristics of the Exorcist:

It is necessary that the one who is trying to cure the possessed be of strong faith, and of full conviction that the remembrance of Allah and Quranic recitation will have an

effect on both the possessed person and the Jinn. The stronger the faith, the stronger would be the effect on the Jinni; perhaps if the person is stronger than the Jinni in faith, he would therefore drive the Jinni out. Perhaps the Jinni is stronger and therefore would not leave. Perhaps the person is weak in faith and the Jinni intended to harm him. So the person must continue to make supplications and invoke help by the remembrance of Allah and Quranic recitation, in particular the verse of the Throne (*Aayat ul-Qursi*).

Incantations and Invocations:

Ibn Taymiyyah stated, "Concerning curing the possessed by means of incantations and invocations, there are two types: One type is where the meaning of the incantation is clear, and it is within the parameters of Islam, such as prayers to Allah, mentioning His Name and His Speech to His Creation, and so on. This type is permissible as an incantation in the case of possession, as is confirmed in the Sahih Hadith of the Prophet ﷺ, 'What is permissible in incantations is whatever does not contain any polytheism.' And he ﷺ also said, 'If one of you is able to aid his brother, then he should do so.'

If the incantation contains statements that are forbidden, such as elements of polytheism, or they imply disbelief, then it is not permissible for anyone to use such an incantation. This is the ruling even if the Jinni should leave after its use,

because the resulting harm would be greater than the benefit, since Allah and His Messenger have prohibited it.

He also mentioned that many of those people who use polytheistic incantations are unable to repel the Jinni. On many occasions they are not able to overpower the Jinni when they ask them to kill or capture a Jinni that has possessed a human. The Jinni deceives them and makes it seem as if they have killed or captured that Jinni.

BLACK MAGIC AND SATANIC POSSESSION:

Question: My brother, after having returned from a trip, began behaving in a very strange manner. He would say weird things, and now doesn't talk to anyone at all. He has been sitting outside for two months. He even spat at our mother. At first we thought there was something psychologically wrong with him. However, when we took him to a psychiatrist he spoke normally. We think he is either possessed by a Jinni, or that a magic spell has been cast over him. How can you tell whether someone is possessed, or whether magic has been done on them? How do you remove it? My mother is becoming very ill over this.

Answer: Praise be to Allah ﷻ

People who have had experience with such situations have related that the following are some of the signs of a person who is possessed by a Jinni (or Satan):

1. Strong repulsion when hearing Qur'an or *Adhan* (call for prayers).
2. Episodes of losing consciousness and/or epileptic attacks, especially when Qur'an is recited for the possessed person.
3. Frequent nightmares during sleep.
4. Tendency to avoid people, accompanied by out-of-the-norm behaviour.
5. The Jinni of the possessed person might speak when Qur'an is recited, as if it were the possessed person.

As for a person struck by magic he might experience the following:

1. Dislike of one's spouse, as indicated in the Qur'an by the following verse: **﴿And from these (angels) people learn that by which they cause separation between a man and his wife...﴾** (*Al-Baqarah*: 102).
2. Having a different attitude when one is in the house from when one is outside the house. For example, a person might feel that he is missing his family when he is outside the house, but when he goes home, love quickly changes to extreme hatred.
3. Inability to have sexual intercourse with ones spouse.
4. Frequent miscarriage for pregnant women.
5. Sudden change in behaviour without an obvious reason.
6. Complete loss of appetite.
7. Thinking or imagining one has done something, when in reality one has not.
8. Sudden obedience and/or love for a particular person.

It should be noted that if a person experiences some of the above symptoms this does not necessarily mean that he is either possessed by a Jinni or struck by black magic. It might be due to physiological or psychological reasons.

As for curing this condition, the following steps are recommended:

1. Putting one's trust in Allah with sincere belief that He is the only cure for everything.
2. Reading the Qur'an and known supplications that express seeking refuge, the most important and effective of which are Surah 113 and 114, *Al-Falaq* and *Al-Naas*, which were used to cure the Prophet ﷺ himself. Surah 112, *Al-Ikhlaas*, is recommended along with them, as well as the opening chapter of the Qur'an, *Al-Fatihah*.
3. Removing the elements of magic as was done by the Prophet ﷺ when he was affected by the black magic of a Jewish man called Lubaid ben Al-Aasim.
4. Cupping to remove excess blood.
5. Supplications.

And we ask Allah ﷻ to cure your brother and ease your hardship and his, for He is the One who cures, and there is no one else who can cure besides Him.

The *shayaateen* (devils):

The Shayaateen (devils; the singular is *Shaytaan*) are the disbelieving Jinn, but the word *Shaytaan* is also used for disbelieving human beings that are active in corruption and

fighting Islam; ❬**Thus, have We made for every Prophet an enemy; the *Shayaateen* of mankind and Jinn; inspiring one another with flowery discourses by way of deception**❭ (Al-An'aam: 112). As for the Jinn who are prominent in making mischief, who are referred to as *mareed* (plural: *maradah*), meaning rebellious;

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمٖ وَيَتَّبِعُ كُلَّ شَيْطَٰنٖ

مَّرِيدٖ ۝٣

❬**Among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytaan.** ❭ (Al- Hajj: 3)

Iblees has his throne in the sea, and he sends out his party who aggravate people. The greatest of them before him is the one who has caused the most *fitnah*. One of his workers comes and tells him, "I did not leave (my victim) until I brought about separation between him and his wife." *Iblees* draws him near, and says to him, "Yes! You (are the best!)." (Sahih Muslim)

Eavesdropping on the heavens:

The *Shayaateen* go up into the heavens, trying to eavesdrop on the angels. 'Aishah, may Allah be pleased with her, said

that she asked the Prophet ﷺ about how it is that the fortune-tellers sometimes foretell something which turns out to be true. He ﷺ replied that that is the word of truth which the Jinn manages to catch, and so he comes and whispers it in the ear of the fortune-teller, but to one truth he adds a hundred lies. (Sahih al-Bukhari and Sahih Muslim) Allah ﷻ sends meteorites against these eavesdropping *Shayaateen*, but sometimes one of them might pass on what he has heard to another Jinni.

Their effect on humans:

Every human being is always accompanied by a Jinni, who tries to incite him to evil, but the Prophet ﷺ's Jinni was unable to harm him. On the authority of Ibn Mas'oud رضي الله عنه, the Messenger of Allah ﷺ said, "There is not any one of you except that he has been assigned his companion from among the Jinn and his companion from among the angels." They said, "Even you, O Messenger of Allah?" He ﷺ replied, "Even me, except that Allah has helped me against him, so that I am unharmed (or, so that he has accepted Islam), and so he orders me to do nothing but good." (Sahih Muslim.) Thus, terrible thoughts may sometimes occur to us, but we are not responsible for these whisperings provided we neither allow them to take root within us, nor act upon them. The fact that we recognize them as evil is itself a sign of our faith.

Satan runs through the children of Adam like blood; thus it is indeed possible for Jinn to enter human beings and possess them.

Protection from the Shayaateen:

In the authentic *ahadith* related by al-Bukhari and Muslim, the Prophet ﷺ has instructed us to recite the following supplication before having intercourse with our wives. "*Bismillaah, Allaahumma jannibnash-shaytaana wa-jannibish-shaytaana maa razaqtanaa.*" (In the Name of Allah. O Allah! Spare us from Satan, and repel Satan from that wherewith You have provided us.) Then, if a child is conceived, Satan will never be able to harm him.

The *Shayaateen* like to frequent filthy areas such as toilets. Thus, we should ensure that we recite the (Sunnah) supplication (narrated by al-Bukhari and Muslim), before entering the rtoilet, "*Allaahumma innee a'oodhu bika minal-khubuthi wal-khabaa'ith.*" (O Allah! I seek refuge in You from male and female devils.)

Reciting *Aayat al-kursi* at bedtime ensures that no devil will come close to one until the morning. Saying: "*Laa ilaaha illallaahu wahdahoo laa shareeka lahoo lahul-mulku wa lahul-hamdu wa-huwa `alaa kulli shay'in qadeer*" (There is no god but Allah, alone, without any partner, His is the kingdom, and to Him belongs all praise, and He is Able to do

all things) 100 times in the morning provides protection from Satan until the evening. (Related by al-Bukhari and Muslim)

In general, frequent remembrance of Allah ﷻ and obedience to Him provides immunity from the *Shayaateen*;

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَـٰنِ نُقَيِّضْ لَهُۥ شَيْطَـٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

﴾Whoever withdraws himself from the remembrance of (Allah) the Most Gracious, We assign to him a *Shaytaan*, to be his comrade﴿ (*Az-Zukhruf*: 36)

And

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَـٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ ﴿٩٩﴾

﴾Satan has no authority over those who believe and place trust in their Lord﴿ (*An-Nahl*: 99).